

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as endorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

The sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Of the five hundred laborers who went to Brazil to work on railroads, scarcely half-a-dozen are off the sick list. Better tramp than have a Brazilian fever.

Mr Moody has prepared a paper showing that there are more nearly 100,000 than 28,000 idle laborers in Massachusetts, and he estimates that there are nearly 3,000,000 in the whole country.

Geo. W. Julian, in an article in the Sept.-Oct. No. of the *North American Review*, "Is the Reformer any longer needed?" traces the Socialistic movement, now making such progress in the world, back "to the fanaticisms of Fourier, St. Simon and Robert Owen." Out of them, he says, "has come the organized struggle of labor which is now troubling the dreams of despots, compelling capital, and at the same time opening the way for the just and saving principle of Coöperation."

Z. C. Zachos, Curator of Cooper Union, estimates that the annual cost of the depredations of property, the detection and detention of criminals, their trials, and cost of their support in prisons throughout the United States, and all the paraphernalia of criminal jurisprudence, might be set down at the least calculations at \$500,000,000; which he calculates would give \$50 to each child in the country; and he advises that this sum be invested in industrial schools, as the best way to get rid of crime. "Industrial education," he says, "would raise for us out of one generation of children, a cheerful, orderly, serviceable people." Something more than education, friend Curator, will be required to make an end of sin.

Mr. Hewitt's Congressional Labor Committee continues its sessions. The burden of testimony makes clear what everybody already knew, namely, that there is general depression in trade and manufactures; but the Committee will have a difficult job on hand when it undertakes to sum up the causes given for this condition of things. The following remark of F. B. Thurber of the well-known firm of grocers in New York city, is about as sensible as anything that has been said the past week by the witnesses before the Committee: "The depression of business is not peculiar to this country, but exists the world over; general causes therefore exist, although they differ in effect in different places; the wisest counsellors do not attribute the troubles solely to the introduction of labor-saving machinery or abuses of corporate organizations or the currency or intemperance, many of which have greater or less influence. Steam and electricity, he thought, were the primary causes of the ills. These, together with machinery, have revolutionized both production and commerce, altered the manners and customs of life, and absorb the attention of statesmen in the adjustment of organic law to satisfy changed conditions."

How it Works.—Some one gives the following table of the order in which men give up their luxuries under the pressure of hard times: "Books go first—the book trade flattens under a panic; illustrated papers next, and then daily papers. If the pressure continues, the trade in pianos and furniture falls off, but the laboring classes begin to contract on the furniture from the start. Next it begins to cut off fine clothes and jewelry, and then its getting pretty tight. Put on another screw and tea and coffee suffer; then all fine groceries; and then the nicest kind of produce. If the screw still tightens, when the worst comes to worst, and there is no help from God or man, the whisky and tobacco begin to be cut off. But the dog's about dead when it comes to that." We rather think the tea and coffee would remain after the fine groceries and the nicest kind of produce had been given up.

The New York *Sun* of Sept. 1st says: "Business men, and those who desired to take advantage of the last day on which the United States Bankrupt law was operative, thronged the Bankruptcy Office, in the Post-Office building, all day yesterday. Excited individuals, carrying rolls of schedules or large envelopes, pushed through the throng as if they were afraid that they would be too late. The clerks had never been so busy before attending to the wants of petitioners. The law went into effect in 1867. The fees for each petition in bankruptcy are \$62.50. Under the old State law, which goes into effect to-morrow, an insolvent must make over a complete transfer of his property to an assignee, who must accept it, and file his acceptance and assignment paper in the County Clerk's office. A sworn inventory and sworn schedule must be made within twenty days. The assignee must file an exemplary bond to secure creditors. There can be a trial by jury of disputed facts. No release is granted without a composition."

NATIONAL EXPERIMENT IN COMMUNISM.

II.

BY OPTIMIST.

Among the difficulties which meet the attempts to establish Communities will be found the old habits formed under a system directly opposite in its teachings. If a Community could be formed of adults who were free from adverse bias, much of the trouble would not arise, and the system would not be so harshly judged. It is useless to expect that men can now be found possessed of the peculiar training to fit them for showing by their example the full benefit arising from communal life as contrasted with the old antagonistic way. It is impossible to describe the difficulties which beset these experimentalists; it is almost equally impossible for them to overcome them, and make Communism in their case a creditable success; and it will remain for their children, fully imbued with the pure principles, to solve the problem. It remains to be seen whether the Communities now earnestly and hopefully trying, by upright lives and critical attention to the better rearing of their children, to achieve honorable success, will be permitted to do so. No such Community can be fairly judged until it has reared at least one generation of Communal offspring; beings generated under the most favorable conditions peculiar to the changed circumstances, taught to believe it the best, and how best, to live a Communal life—then, and not until then, will the world know what Communism can do for the welfare of the human race.

The National Commune, which seemed at first view so well calculated to meet all the requirements essential to success, is peculiarly unfortunate in that the Communists themselves have poorly defined ideas of the new or rather changed requirements devolving upon them. Gathered as they are from every possible source and nationality, bringing with them every imaginable shade of difference upon politics and religion, they agree in one thing. That one thing is, that whatever else they may have learned in the course of their lives, they learned nothing at all about Communism, or how to live it happily. Nor is it any wonder that this should be so; the greater wonder is, that with their old habits, beaten into their very lives, they have done so well. Soldiers who have served in the regular army are not so restive under Communal restrictions when imposed as under military discipline; but it must be remembered that this Home is for volunteer soldiers, who during the war were rather impatient under a restraint so entirely new to them.

Before particularizing the more common points wherein Communism and egoism have been found to clash in the Home, it may be as well to notice one serious fault which has worked as much injury, perhaps, as any other one thing in the Home, inasmuch as it is subversive of good order and is a cruel impediment in the way of officers in the most conscientious discharge of duty. There are some inmates, though but few, who seem not only determined that they will not behave properly, but that no one else shall do so if they can prevent it. They are neither drunkards nor thieves, nor do they indulge in making overt disturbance; but they seem to be filled with the verjuice of envy whenever they can discern harmony. The first mistake they make is that of supposing that the officers are in some way responsible to them for discharge of duty. Acting upon this as if there were no higher appeal than themselves, they seize upon the flimsiest pretexts, or oftener none whatever, and rush into print anonymously to picture in rabid and distorted colors some personal grievance or the malfeasance of some one. The odor of the rattlesnake always clings to these unwarrantable perversions; bitter personality and venom are evident, and they are unworthy the slightest credence. For if the allegations are true, they would be found embodied in properly authenticated charges, where they could be promptly redressed. It is strange that publishers can ever be deceived into inserting such mischievous communications, when it is so evident that if they were true they would not be sent

for publication. The writers must know better when they concoct these infernal fabrications, and that they do is proved by the fact that the moment they have any real ground of complaint, they promptly apply for redress—but not to newspapers.

Writing anonymous articles of general interest, free from all abuse or personality, and depending upon logic or reason for credence, is not to be compared with sneaking into print with some base, offensive slander against individuals. There may be good reasons why a candid and truthful writer wishes to avoid notoriety—not evade responsibility; he has nothing to fear, for he has abused nobody. His name may be learned by those who have a right to inquire; but if a man will confine himself to the truth without personal spite in his words, no one will care to know who he is. It is the anonymous hornet and falsifier who is justly dreaded and hunted down—a human gymnast ready to shock everybody it can touch, but so slippery that it is very hard to catch, and still harder to hold.

But with all drawbacks, this Community is gradually shaping itself for the attainment of such a degree of success as may be possible to it. In justice to its managers, without censure or commendation, it must be borne in mind that theirs is really a very heavy task. The elements which they are expected to bring into harmonious Communal relations during the few remaining years of life have been steeped in individualism so long, that the delicate difficulty found in their readjustment should be lessened as much as possible by the determination on the part of every inmate to try to be an average man, and be satisfied with average treatment; for this is the only practicable method of dealing with the wants of three or four thousand men in one Community. Certainly the officers have the simple right to all the moral support of every good inmate in properly disbursing the generosity of the Government to its beneficiaries.

SUCCESS IN COMMUNISM.

Near the close of the last volume of the AMERICAN SOCIALIST, under the title "Owen's Mistake," the writer discussed somewhat the question of the causes of his failure in Community building. Though from their various stand-points persons may honestly differ as to the leading and efficient cause or causes of that failure, do not facts in the history of Communistic effort require an admission of the truth of the assertion that no non-religious Community has yet succeeded, or has maintained an organized existence even, for more than half a decade? Other Community builders of this class have had no better success than Owen. The no-God, no-government Community of John Collins at Skaneateles, N. Y., in 1843-7, went the same way with the Owen experiments and in about the same time. And while recognizing the unfailing enthusiasm and undaunted perseverance of another builder of later years, it does not seem that his half-dozen experiments of different kinds in various parts of the West form any exception to the assertion to which reference is made.

And the semi-religious attempts at Community building have met with little better success. With the exception of the North American Phalanx, which lived some eleven years, only the third part of a generation, and the Hopedale Community which lived sixteen years, but which for some reasons should be classed as a religious Community, the mortuary record is the same in all cases: "died in infancy." But one other apparent exception to this can be given, that of the Icarian Community, which has lasted some twenty-eight years, having been started by M. Cabet himself at Nauvoo, Ill., in 1850, and is still existing, though greatly reduced in numbers, at Corning, Iowa; and, until lately, said to be in quite a flourishing condition. But now this Community is reported to be rent by internal dissension into two parties, known as the old and young people, respectively, who have lately been engaged in a lawsuit with each other, the result of which, unless some compromise is made, so far as the existence of the organization is concerned, is not difficult to forecast. So we may say this is no exception, though perhaps the time has not come to fix the place of this Community so far as the question under discussion is concerned.

Of the cause of the measure of success which the Icarians have attained, it may be said, however, that they make Communism, "*le principe de la Communauté*," as their founder used to say, their religion, in almost as fervid a sense as the devotees of any faith. Moreover, it should not be forgotten, that M. Cabet was a profound student of Christianity, and that before he commenced his experiment he wrote and published a book entitled, "The True Christianity according to Jesus Christ," in which he maintained with great power of argument and richness of illustration the position that

true Christianity means equality, fraternity, in short, "*La Communauté*." A perusal of this book can hardly fail to give him who reads it the impression that M. Cabet's character was deeply religious; and we suggest that it is quite probable that the measure of success which has attended his movement may be due in great part, if not wholly, to the afflatus which came upon its founder, and through him to his followers, by reason of his appreciation and love of the truths of that religion which he elucidated in that work so plainly.

We have, then, before us, one class of facts in the history of Communism relating to non-religious and semi-religious attempts.

We go one step further, and we find, also, the fact that some religious Communities have succeeded; that is, have maintained an organized existence for a generation or more, with a present prospect of continuing, indefinitely, or of permanence, and of which it may be safely said, at least, that if they shall finally come to an end, it will be from causes other than internal dissension, or anything else arising from want of the binding force of agreement which their religion has given them. And though not all attempts at Community building made by those who have relied upon religion as the central bond of union have done so, most of them have succeeded; and is it claiming too much when we say that all the really successful attempts in modern times at Communistic life have been outgrowths of Christianity?

J. W. T.

HOW WORKINGMEN MAY BECOME RICH.

Office of Industrial Home Co.,
Ionia, Fairfax Co., Va., Aug. 28, 1878.

In our coöperative home, workingmen of average capacity can earn \$400 a year; it costs them \$175 a year for their board and washing; and they are required to save one-fourth of their wages, equal to \$100 a year, and invest it in the stock of the Association, on which they are guaranteed a six per cent. annual dividend. After this investment they have left \$125 a year, to supply themselves with clothes and for incidental expenses. Working at this rate and saving \$100 a year will not make them rich at once; but if a young man joins the Association at the age of twenty and continues with it investing his annual dividends in stock, he will

At the age of	30	have accumulated	\$1,318.
" " " "	40	" "	3,573.
" " " "	50	" "	7,900.
" " " "	60	" "	15,225.
" " " "	70	" "	28,749.

A woman of average capacity can earn with us \$250 a year; it will cost her \$125 dollars a year for board and washing, and she is required to save one-fifth of her wages—equal to fifty dollars a year—and invest it in stock of the Association. This leaves her seventy-five dollars for clothing and incidentals. If a young woman joins the Association at twenty, continues with it investing her annual dividends in stock, she will

At the age of	30	have accumulated	\$659.
" " " "	40	" "	1,834.
" " " "	50	" "	3,949.
" " " "	60	" "	7,728.
" " " "	70	" "	14,524.

If this man and woman should marry, which they could do without increasing their expenses or decreasing their wages if they had no children, their combined savings, at the age of seventy, would be \$43,573. The man has earned only eight dollars a week, and the woman only five dollars a week, during their lifetime; yet they have lived well; in a pleasant home; owed no debts; run no risks of failure; had no anxiety or fear of want in old age; and have saved a fortune of more than \$40,000 from their wages.

An association like this requires a capital of \$500 for each person employed, viz., to furnish the dwelling and farm, workshops, furniture, machinery and stock needed to employ the members constantly and profitably in their business; and should contain not less than one hundred members and have a capital of \$50,000 in the outset to enable it to realize the full benefit of coöperate housekeeping. If an association of this size admitted a new member without money as often as they added \$500 to their capital from the saving of wages, it would grow very rapidly, and would soon absorb all the working people and capital in the country, as shown below:

Years.	Capital.	No. Members.
10	\$ 50,000	100
20	200,000	400
30	800,000	1,600
40	3,200,000	6,400
50	12,800,000	25,600
60	51,200,000	102,400
70	204,800,000	409,600
80	817,200,000	1,638,400
90	3,268,880,000	6,557,600
100	15,075,520,000	26,250,400
	60,302,080,000	107,001,600

This enormous capital has accumulated from the wages saved, without adding interest or dividends. Had these been added the amount would have been much larger.

These simple calculations prove that all working people need to become capitalists themselves is, constant employment and an opportunity to live in organized coöperative homes, where they are required to save that part of their wages not needed for their legitimate wants. This the better class of them can secure for themselves by organization into coöperative associations.

Some deluded believer in overproduction may inquire what they can all find to do in dull times. We reply, raise their food, make their clothing, build their dwellings, improve their farms and roads, manufacture furniture, etc.; and when all have as much as they need or desire that labor will produce, then reduce the number of hours which they work.

I do not claim that all are fit for such an organization as this, or would be contented with it; but many are, and others would fit themselves for it in a short time when they saw a practical demonstration of the great advantages it offered them.

They would flock to it as they did to the gold mines of California, and would remain in it, because they could enjoy much more happiness there than elsewhere.

The principal difficulties to be encountered in completing such an organization as this are, to find the requisite capital to start it on a sufficient scale, and the experience and judgment to select persons fitted to become pioneer members and aids in perfecting it. The time has arrived when associations like this *must be formed* to relieve the distress existing among working people, and all who feel an interest in their fellow-men should aid in the work to the extent of their ability, and unite in their efforts instead of working single-handed. If they would do this the work would be accomplished speedily.

JOEL A. H. ELLIS.

A CONNECTICUT COLONY IN NEW YORK.

At an early day in the history of Madison, New York, there came into the township, from Stratford in Connecticut, a number of families, mostly by the name of Lewis and Curtis, and settled in the northern part of the town. Their lands extended from what is now called Solville, on the South, northward to the line of Oneida County. Included in their selection is some of the best and most fertile land in the town, and comprising some of the finest farms in Madison County. When they took possession of this valuable property, it was in a state of nature, heavily timbered, without roads or improvements or surrounding inhabitants.

These new-comers brought with them their manners, their morals, and the customs of their ancestors; being industrious, neat, and full of ambition, honest in their lives and dealings, and having all the elements to produce thrift and prosperity.

One peculiar feature of these families was their strong attachment for each other and their homes and to their religion. They were, as were their ancestors, in sentiment "Universalists," and I am not aware that one of their descendants ever belonged to any other order.

They built the first meeting-house ever built in Madison Village, which was in 1822, and have had preaching in it longer than any other church in the place. Their present minister has preached in regular succession longer than any other preacher in the town. He is exceedingly popular, not only with his own congregation, but with all who are so fortunate as to make his acquaintance. They have at all times kept their meeting-house in neat repair, and it has always been open to lectures on Temperance, Slavery, Spiritualism and all other subjects of reform, irrespective of sect or creed; which is different from the course pursued by the other churches of the place.

These settlers have at all times had in their locality a neat district school-house, at which two terms have been taught each year, by licensed teachers. All of their children have had a good common-school education, and a moral and Christian education at home, and all the young people who have gone forth into the world from those early settlers have been useful and enterprising people.

This part of the town is known as "Stratford Street," and the inhabitants are called "Stratforders." This street has furnished to the town within the last fifteen or twenty years its supervisor; the county with an assembly-man a number of terms, and the State with an able Senator; and the official acts of all their officers have been honorable and satisfactory.

During the last seventy-five years of the existence of these Stratford people they have been in a high degree

Socialistic in their habits, living in harmony among themselves, showing that industry and morality with unity produce happiness and prosperity.

Such is the condition of things in old Stratford Street, Madison County, N. Y., at the present date.

CARLTON RICE.

MUTUAL ASSISTANCE AT THE FAMILISTÈRE.

[From Le Devoir.]

In the progress of the development of the manufacturing establishment for all kinds of apparatus for heating, the association of the "Famillistère" has just completed an organization for mutual assistance, and for the benefit of the entire population dwelling in this first palace of the working people.

Four new funds have been established by the spontaneous undertaking of persons chosen by the people themselves.

The first and second are styled "Future Assistance Funds;" one for men, the other for women, their object being to secure assistance to working people when sick; to extend the benefits of mutual aid by rendering general assistance in cases of sickness, and affording to each member of the family a right to the gratuitous service of such physicians as may be preferred.

These two funds are supplied by contributions from such of the inhabitants as have attained the proper age for labor. The contributions are at the rate of fifty centimes, one franc, one franc and a half, and two francs a month, at the pleasure of the contributor; and they confer the right to proportional benefits.

On the other hand, the manufactory takes out of its profits and deposits in these two funds a sum equal to the whole amount of these contributions.

These "Future Assistance Funds" make up during a year for any deficiency in the maximum of the contributions of the fund of the manufactory, when assistance from that source is diminishing. The inhabitant of the Famillistère receives, therefore, a daily allowance from this source equal to the rate of his monthly contribution to the "Future Assistance Funds." Consequently he may receive two francs and a half, three francs, three and a half and four francs, according to the rate of his contribution.

The third fund is a "Medicine Fund," and is established for the purpose of securing medicine, nursing, and whatever else may be necessary during sickness. It is maintained by contributions of fifty centimes a month for all persons who have reached the proper age of labor, and twenty-five centimes for apprentices.

As in the "Future Assistance Funds," the manufactory itself contributes a sum equal to the whole amount of the contributions of the inhabitants of the Famillistère, by which means the sphere of utility of the fund is greatly enlarged.

In the family, before entering their apprenticeships, the children are entitled to assistance from the "Medicine Fund" without having paid any contributions.

The fund pays for the medicine ordered by the physicians, for the surgical apparatus required, and such like; it loans articles necessary for the sick, such as bath-tubs, sick chairs, and all instruments that may be required. In case of necessity it procures the linen needed by the patient; sees that nurses are provided in urgent cases; and, finally, defrays the civil expenses of funerals.

The fourth fund is called "Fund for Labor—invalids, orphans and widows," and is established to complete this system of mutual life-insurance, for the advantage of the inhabitants of the Famillistère and the workmen in its manufactory. The whole cost of this fund is charged upon the establishment, and on this account there is debited to the general expense of the manufactory a sum equivalent to twenty per cent. of the whole amount of the wages paid annually; but this charge is more than sufficient. The expenditures of this fund do not equal more than one-half of the contributions made to it.

The fund provides an allowance to invalid members in the proportion of one franc and a quarter to two francs a day, according to the length of time they have served.

It provides for the education and support of the orphans, for the best interest of the association and of the children themselves.

It serves eventually to secure in each family, where its means may be insufficient, a minimum of subsistence based on the estimate of one franc and a half for the head of the family, one franc for the mother, and half a franc for each child.

Each of these funds has its special management, established by a committee of administration, chosen at a general meeting of the members.

The several committees take charge of all the accidental requirements of the families and perform the duty of providing for them.

The aggregate of these funds enables us to demonstrate the importance of the resources that are required to secure to a working population of 900 persons, men, women and children, the benefits of mutual assistance in everything necessary to their existence.

Here follows an average statement of the condition of the annual expenditures of these funds:

Proportion of assistance afforded by the fund of the establishment.....fr.	6965.25
Contribution of the two "Future Assistance Funds"	
—Women's fund.....fr.	2485.50
—Men's fund.....	4396.95
Proportion contributed for the service of physicians and medicine.....	917.80
Cost of prescriptions and sundries.....	6031.50
Fund of Labor, invalids' and orphans' allowance.....	2650.35
Orphan Asylum, (orphans and widows).....	4338.69

A LIFE STORY.

SYNOPTICAL SKETCH.

Born in 1819. Ante-natal conditions, some good, some very bad. Inherited a predominant mental, deficient vital organism; ambitious, sensitive, sympathetic, intellectual, ideal, spiritual, sad, sublime, despondent, etc. Came with parents, an infant, to Trenton, Oneida Co., N. Y., in June 1819. Parents both zealous Methodists. Father a physician and class-leader; no acquisitiveness—gave away the bread from his children's mouths—lived in extreme poverty; often but bran-cake or roasted potato. The children ragged; no shoes in winter; wallowed in snow to get food from neighbors; had myself a scalled head; covered with scabs nine years; "the butt of ridicule" by men and boys, from which I suffered intensely. Could read fluently at four years; great memory; wanted to go to school; waited till thirteen; at ten moved to Oswego Co. Father sick; all went to poor-house; tyrannical overseer; made long prayers and exhortations; starved (almost) and cruelly treated and whipped the paupers. Illustration: in my starved condition pulled up a turnip; was caught, kicked, shut up all night in a cell; fare, bread and water; then cruelly whipped on bare back; suffered thus two years; bound out to aristocrat in the city (now) of Oswego; treated like a slave by my inferiors; a perfect drudge; ate alone; not a soul, no mother, to sympathize; wished myself dead. After seven months ran away 150 miles barefooted; begged my way; lived two years with a farmer in Otsego Co.; worked very hard. At thirteen began to go to school; astonished all by my progress; at fourteen went to live with an uncle in Chenango Co.; was overworked and abused; left in June, 1834; slept in woods and barns, and walked to Utica; twenty-four hours and no food; hired out at \$6 per month to drive on the Erie Canal. O, the treatment from and suffering under the rough and drunken crew! Cheated out of all my pay, and left in the streets of Syracuse, penniless, alone; slept all night on the bottom of a lake-boat; nearly starved; hired out on another boat; went to a school three months next winter; on the canal six seasons; rough place; saved three men from watery graves; never drank or visited brothels. At seventeen began teaching; rose rapidly as a teacher; three terms of school at Clinton; lived on forty cents per week. An abolitionist in 1835; same year began the study of phrenology; a flood of light dispersed the old metaphysical darkness; lectured and wrote much on phrenology; examiner and writer in 1849 in Fowler and Wells' office; preached Universalism three years; disgusted and quit; intended at twenty-one to study law; too moral (?) and conscientious. Gave up all professions and resolved to seek the truth whatever my worldly fortune; a spiritualist since '48; zealous advocate of dress reform and female suffrage; wrote volumes of miscellaneous articles on education, mental science and stirpiculture. One of the first to advocate normal schools. Always been more or less persecuted for my opinions; "born five hundred years too soon for the comfort of my days!" Swindled in 1866 out of \$1,500 I got together at Berlin Heights, by two pious (?) Connecticut cousins (cozzens). Came to Kansas with nothing; eight years of hardship, deprivation, persecution, etc. Old, yet young; poor, yet rich in the impressions and influxes from the Great Infinite. Leave me an "open question;" attempt not to "sum me up;" assign me no place—you cannot do it. * * *

AN IRISH EVICTION.

In my checkered life I have been a private soldier, and between 1840 and 1850 I was in the county Cork, stationed at Ballancholy. Those of you who are Irishmen will want no description of that beautiful valley of the Lee which winds between the hills from Cork, and in summer seems a very paradise, green grass growing on the water's side, and burnished with gold in the morning and ruddy to very crimson in the evening sunset. I went there on a November day. I was one of a troop to protect the law officers who had come with the agent to make an eviction a few miles from Inniscarra, where the river Bride joins the Lee. It was a miserable day, rain freezing into sleet as it fell, and the men beat down wretched dwelling after wretched dwelling—some thirty or forty, perhaps. They did not take much beating down; there was no floor to be taken up; the walls were

more mud than aught else, and there was but little trouble in the leveling of them to the ground. We had got our work about three parts done when one of them, a woman, ran and threw herself on the ground, wet as it was, before the captain of the troop, and asked that her house might be spared—not for long, but for a little while. She said her husband had been born in it and that he was ill of the fever and could not live long, and she asked that he might be permitted to die in it in peace. Our captain had no power; the law agent wanted to get back to Dublin; his time was of importance, and he would not wait, and the man was carried out while we were there, in front of us, while the sleet was coming down—carried out on a wretched thing—you could not call it a bed—and he died there while we were there; and three nights afterward, while I was sentry on the front gate at Ballancholy barracks, we heard a cry, and when the guard was turned out we found this poor woman there, a raving maniac, with one dead babe in one arm, and another in the other clinging to the cold nipple of her lifeless breast. And if you had been brothers to such a woman, sons of such a woman, father of such a woman, would not rebellion have seemed the holiest gospel you could have preached? Two hundred and fifty thousand evictions took place in the twenty years preceding 1866. Two hundred and fifty thousand! Can you multiply the misery of that 250,000? Brother separated from sister, husband separated from wife—the Union Workhouse taking one, and the other going out to find life if he can.—Charles Bradlaugh.

PARIS UNDER ELECTRIC LIGHTS.

[From the Sanitarian.]

The lights as at present used in Paris are chiefly arranged into groups. In front of the Opera-house there are six, and from the posts of each of these extends a heavy telegraph wire to one of the balconies. These posts are also neatly wound around with a wire, and mounted with porcelain or opaque white glass globes. Similar posts extend down the avenue for a considerable distance, about one hundred and fifty feet apart, among the lamp-posts. Suddenly, about eight o'clock, and without any previous warning, these tall white lamps glow with intensity, and the dusky street flashes into sudden glare, brilliant and beautiful. A letter in a recent number of the *Metal Worker*, under date of June 18th, thus describes the scene:

"Every sign on passing omnibus or on the buildings, every detail in the architecture of the houses, every feature of the place, stands out in startling colors. The flowers are real, and the trees of lively green; every dress and hat stands out clear and sharp in its true colors as by daylight. The painted beauty of the boulevards dare not leave the gloom of the pale yellow gas. The electric light is as cruel as the sun, and her shame would be livid in the brightness. Fresh English girls, with roses and cherries won in healthful walks, stand in glad surprise under the strange white lamps, for it is sunlight, and their charms can survive the actinic test with honor. People sit in the restaurants and read their papers. It is like daylight, and it is not necessary to go to the lamp to see the print.

"At the Orangerie, facing the Place de la Concorde, nearly fifty electric lanterns shine among the trees, and light up the concert-hall and restaurant. Standing in the Place the lamps shine like great moons, round and clear white. The concert-garden sign is visible precisely as by daylight, and all the trees stand out clear and green against the darkness. The trees to the left, beyond the gate, make simply black masses, and the gas-lamps among them look like small yellow stars. Within the garden the effect is most singular. The trees and flowers are plainly visible in every detail of leaf, petal, and twig. The very stones of the gravel walk, the mosses on the walls, every stain and mark on the statues, are visible as by day. Within the concert-hall the effect is quite peculiar. The room is about 100 by 50, and quite lofty, and yet four candles placed on posts about ten feet high are sufficient to make the room lighter than it is by day. That is, there is more light than comes in by the windows in the daytime. Six lights are used, two extra lamps being placed in the orchestra; but in the adjoining hall, a room of the same size, four are sufficient for all practical purposes. The orchestra fills the stage, and a large audience occupies the floor. People are reading the finely printed programmes with ease, even at a distance of fifty feet from a lamp, and the band read their music with security. The wide doors are open, and more electric candles under the trees, where a large portion of the audience is seated at the little coffee tables, make it almost equally light there. Here, again, the actinic effect of the light is remarkable. The ladies appear in their real colors, the blues and greens holding their true shades as by day. There are no gas-lamps, and the only light is from the white globes that shine so silently. It is not at all unpleasant to watch the lights, for, though bright, they are not painfully intense. They burn with remarkable steadiness, the only changes being an occasional lessening of the brilliancy and a strange alteration in the color, the globes sometimes assuming pale shades of blue and red. This may be in part an optical illusion, resulting from fatigue in the eye, but it is certain that unless the lamp is steadily watched there seems to be absolutely no change in the quantity or color of the light in the room. Once, while looking at the lights, four of them went out, leaving only two in the room. This was still sufficient to enable any one to read in any part of the hall, but a workman at once came in, and, opening a wooden box at the base of each lamp-post, corrected the difficulty, and the lights sprang up again in mysterious silence."

The power of being able to divide up the current so as to have several circuits with several candles of various degrees of illuminating effect in the same circuit, or only one, gives to electricity all the conveniences of gas, at less expense, and, what is of much greater importance, with far less pernicious and dangerous consequences to health.

Every cubic foot of illuminating gas burnt consumes from two to two and one-half cubic feet of oxygen, and produces two cubic feet of carbonic acid hourly. An ordinary burner consumes about forty-five cubic feet of oxygen, or as much as three full-grown men every hour. And besides the consumption of oxygen and substitution of carbonic acid in its

place, illuminating gas, owing to common impurities, not unfrequently gives off sulphurous acid, and sometimes the still more deadly poison, carbonic oxide. These impurities, added to the heat and moisture common to the excessive use of gas in churches, opera-houses, theatres, and other large assembly buildings and halls, and various working establishments, explain the terribly oppressive stuffiness commonly experienced in such places, and accounts for various ill effects well known to all observing physicians. Other means of lighting hitherto used, for equivalent amounts of light, are equally deleterious. Two ordinary sperm candles burning in a room consume about as much oxygen and exhale about as much of impurities as one man; tallow candles—of equivalent light—a fourth more. Kerosene oils, while equally deleterious, so far as the consumption of oxygen and the giving off of carbonic acid and smoke are concerned, add explosive gasses, which in the United States alone cause not less than two hundred deaths annually. In estimating the sanitary bearings of artificial light, therefore, it is evident that other important conditions besides brilliancy have to be taken into account. To calculate the quantity of air necessary to be supplied to buildings and rooms used for assembly halls, workshops, or sleeping apartments, the kind, quality, and quantity of light are all-important considerations. Heat, too, has to be taken into account for lighting buildings, the distance at which a sufficient quantity of light may be supplied without inordinately heating the apartment. It is evident, therefore, that for domestic use, no less than public lighting, electric light possesses advantages superior to any other means hitherto devised.

AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 5, 1878.

MR. ELLIS, in his article on "How Workingmen may become Rich," makes a very tempting dish of figures for the hungry hopefuls. But it is our duty to throw in a pinch of caution. He makes no allowance for sickness and other such drawbacks, which are continually and everywhere interrupting human prosperity. With wonderful audacity he affirms that those who engage in his scheme will "run no risk of failure;" whereas history all around us is strewn with the wrecks of Socialistic schemes substantially like his, and even his own experience in such schemes has not been altogether prosperous. Above all, in his introductory letter (which will be found in our Correspondence column) he discards religion. Our readers know what we think of that symptom. Enough said.

In reply to several correspondents desiring the information, we will mention that the address of the President of the "Board of Aid to Land Ownership," mentioned in the article on "Agricultural Colonization" in our 31st No., is Franklin W. Smith, 10 Pemberton Square, Boston.

MODIFICATION OF POSITIVISM.

MARRIAGE AND DIVORCE. A Criticism on M. Comte's Teachings on the Relations of the Sexes. By Hugh Byron Brown. New York: The New York Liberal Publishing Co. 1878.

The writer of this pamphlet, H. B. Brown, is the associate editor of Mr. Henderson's paper, the *Positive Thinker*, and is partner with Mr. Henderson in business. They are leading men in the "Church of Humanity." This pamphlet is, therefore, at least a semi-official document of the Positivist Church and sect in this country.

The object of the pamphlet, as expressed in its title, is to criticise Comte's teachings on the relations of the sexes. Now as it is a conspicuous point in Comte's philosophy that in the great organization of the sciences social science is the center of all, a criticism of his doctrine of the relations of the sexes attacks his system in a most vital part. In fact, it can be little less than a renunciation of his whole system, or at least of respect for him as a reliable teacher in that which is most essential to his system.

Comte's doctrine of the relation of the sexes is in general the common doctrine of exclusive, indissoluble, monogamic marriage. The indictment which the pamphlet brings against this doctrine is summed up on the 8th and 9th pages thus:

"The Indissoluble Marriage System, as sanctioned by the church and taught by Comte, stands impeached at the bar of reason.

"1st. Because it fails to produce a healthy, vigorous, and well-developed race. Statistics show that more than one-half of all children born in Christian countries die in infancy—few are born without some hereditary taint, and the name of the morally diseased is legion. Our prisons are crowded with them, while the gallows is ever supplied with fresh victims.

"2d. Because it makes no adequate provision for the

maintenance and education of the children born in it—and as a consequence, the streets of all large cities swarm with vagrant, untaught, and worse than orphan children, from whose ever increasing number the ranks of the criminal and dangerous classes are recruited.

"3d. Because it contains an element of *force* that is incompatible with and destructive to an institution based on the mutual love and esteem of the parties. Love, not statute law, sanctifies the sexual relations, and as our emotional nature is independent of our will, we cannot promise to do that which the will has no power to enforce.

"As a result of this element of force in marriage, the greatest crimes against nature are not only possible, but are of daily occurrence—crimes which are wholly unknown among the lower animals, for the reason that the female among them is *free* to assert her rights, and to repel attempts on the integrity of her nature; whereas, the human female in marriage bonds is *not free* to do the same, for in one sense she is the property of another, to whom the State, with the sanction of the Church, has given legal rights in her person. Among these crimes may be named that of enforced maternity, sexual relations during pregnancy and lactation, the results of which are infanticide and a host of diseases, that curse both mother and offspring.

"4th. Because it incites and enables the crafty and designing of either sex to ensnare and beguile their passion-blinded victims for the accomplishment of their own base and selfish ends, knowing that when the mummery of the priest has been performed their prey is secure.

"5th. Because it compels and enforces undesirable and unnatural celibacy on large numbers of females, who for many reasons do not in the present system find husbands, which makes it impossible for them to perform the function of maternity, unless by the commission of crime!! Thus nullifying a law of nature, which no government has a right to do, and which is as impolitic as it is inhuman."

On the 17th page the pamphlet, passing from the criticism of Comte to what it regards as the true view of the relation of the sexes, proceeds as follows:

"In the relation of the sexes there are three distinct interests to be conserved, and if possible harmonized. 1. That of society. 2. Those of the individual—precedence being given to women; and 3. Those of offspring.

"The first requirement of the State is *order*; this is secured by making the family the unit instead of the individual; but the family may be either simple or complex.

"The second requirement is, that the relation of the sexes, whether in simple or complex marriage, shall be such, as to produce, maintain, and with the assistance of the State, educate, children, who shall add to its strength, wealth and glory. These are essential requirements which society or the State has a right to demand of any system of marriage—whichever system more fully meets them, with the least sacrifice to individual liberty or happiness, is the truest one.

"This system, for many reasons, we believe to be complex or ambigenic marriage, which may be briefly stated to be the incorporation of any number of individuals or families in a common home, where all individual interests are merged; where the wealth of each becomes the wealth of all, and the welfare of all the object of each—where to each is given according to his need, and from each received according to his ability—wherein a full satisfaction is guaranteed for all rational wants—wherein duties and rights shall become *one*, and where the happiness of each shall be found in the happiness of all. Our reasons for the belief that this is the solution of the marriage question, are:

"1. Because the element of force, which is the curse of the present monogamic system, is eliminated, and as a consequence, the crime of enforced maternity is here unknown—sexual relations, unsanctified by love (which is prostitution), is also impossible; for the female here, as in a state of nature, gives the law to the male, and not conversely, as it may be and too frequently is in the present system.

"2. Because, unlike the monogamic system, this family is perpetual, and cannot be broken up and dispersed by the death, misfortune, or incapacity of either or both of the parents, as in the monogamic family. In this, also, that the wealth, talents, and energies of all are pledged for the support, nurture, and education of all.

"3. Because in this complex marriage, such unnatural conditions as a childless woman or involuntary celibacy need not obtain—a satisfaction for all natural wants being here possible, as it is not in the present system without the commission of crime or the violation of the rights of others.

"4. Because, in this complex marriage, where the sovereignty of the woman over the realm of the affections is recognized, which, in the present system it is not (except during the short period of courtship), it becomes a powerful educational force; for, to gain her affections, man will not only seek to make himself acceptable to her in manners, habits and acquirements, but will not as now cease his efforts to please soon after the benediction of the priest has been given.

"5. Because, in this system, only such will be born as are desirable, and whose parental conditions shall be such as to insure physical perfection and harmonious development—children who shall be a perpetual source of joy to the family and of value to the State.

"6. Because, in such a complex marriage, woman is relieved from the necessity of competing with men in the labor market, or of being the overworked drudge of the household—here alone she will find her appropriate sphere of 'home, grace, and motherhood.'

"7. Because, in this new, social order, poverty, dep-

rivation and hardship, which in the present system is the lot of the workers, and in which women and children share even more than men, will be impossible—this, because in the present order, all the advantages, profits, and savings made by labor-saving machinery, are absorbed by a few, but which, in the new, will be enjoyed by all.

"Such a system of marriage is not wholly a Utopia, as it has, in some approximate degree, been realized by the Oneida Community in this country, and by the Industrial Palace at Guise in France, and in a lesser degree by other Communities both in Europe and America."

Of course, the classing of the French Industrial Palace and other Communities with the O. C. in the last paragraph is a mistake. Complex marriage has not been realized anywhere except in the O. C. The writer simply adopts, out and out, the O. C. system in the place of Comte's. This is the first indorsement, so far as we know, that complex marriage has got from any great ecclesiastical body—for we take it that the pamphlet really speaks for the Church of Humanity—and considering the central importance of social science, it is hardly too much to say that this is almost a surrender of Positivism to Oneida Communism.

BREAD-AND-BUTTER WRITERS.

The recent newspaper assault on the Oneida Community exhibits a phase of journalism which ought to be remarked upon. The attack was made by the *New York Times*, which sent a professional reporter—a real Bohemian—to procure a sensational article. Men of his class, who do the outside work for the *New York* papers, are paid either by the hour, or for the space they fill in the columns of the sheet. If they are thrown out on the scent of something which, when they have caught it and cooked it up, produces but little copy, they claim pay for the time spent, the rate being about forty or fifty cents an hour to the best of them. But where they are able to produce much copy in a short time, of course it is for their advantage to charge the paper for the space occupied, the average rate being, perhaps, about six dollars a column. There is, on this account, always a great temptation with them to flesh up the facts they obtain with a handsome coating scraped from their fat fancies. This was the case with the *Times* reporter. In a visit of not more than an hour's duration, he acquired material sufficient, when distended in the above manner, to make three good-sized articles. He got his pay for them (at least we suppose he did), and was satisfied with himself. The falsehoods he begot and turned adrift did not worry his mind, because they were done professionally and in the customary way. The *Times* sold more copies (we are not certain, but will suppose it did, for that was its object in publishing such stuff), and was satisfied with itself. Probably the editors did not really care to know whether their reporter's story was true or false, so long as it was sensational enough to sell well. The proof of this is that now, when the outrageous misrepresentations of their reporter have been thoroughly exposed, the *Times* not only fails to offer any apology but squarely refuses to publish a brief correction which was sent to them. And we have no doubt the same man is continued in the same service. Possibly he has been promoted for his superior fertility, but we have not heard of it.

But, although the *Times* and its reporter are presumably satisfied with their performance, the great public has fair reason to complain, on the ground that it has been deceived and led to wrong conclusions on important matters. The people will naturally ask themselves how they are to know what is true and what is false in the newspapers. They can scarcely feel sure of anything until it is corroborated by evidence not pecuniarily related in any way. And so subtle and ramified are the influences of money, or, which is the same thing, the desire of gain, that it is hard to say when evidence is not so related. By and by there will be a demand for a daily paper which tells the truth about everything, no matter whether it is sensational or not. Such a paper would instantly dismiss a reporter who should send in a falsehood for publication. Is not the world ready to support such a paper now? Would it not prove a good investment financially?

While we must severely censure the publication knowingly of falsehoods and gross misrepresentations, we also call attention to the fact that the system of competition is largely responsible for the morbid state of the newspapers. When a writer has to strive with other writers in order to procure his daily bread and butter, he may not always be at liberty to confine himself to the exact truth. Another reporter, sent by a rival paper, would be sure to stretch a point, and so get the start of him by reporting particulars which he had been too honest to invent. Such an honest and unsensa-

tional writer would soon find his articles rejected, like many applications for patents, for want of novelty, and he would lose his bread and butter. That would never do; so he must be as sensational as his fellows.

The unhappy state of things we have described is by no means confined to the poor Bohemians who do the dirty work for the daily papers. We have heard groans from leading editors who are men of honest and deep convictions, because they are not at liberty to express, even in the papers they conduct, their real sentiments. They are working for a salary, and must suit the publishers; and the leading conviction of most publishers is that they must make money. Everything is subordinated to that. Here is another case: within a year or two a great English philosopher who has built up a school of thought and has an immense following, made an exhaustive research to show, historically, the progress of mankind in their social relations. His examination of the various systems of marriage and the modifications they have undergone was particularly rigid, and when he prepared to announce his concluding deductions the world held its breath, expecting something startling. It was perfectly plain from what had gone before that he ought to recommend some radical changes in present marriage laws and customs, and as only a very great man could afford to brave public opinion on that subject, all ears were set to hear this philosopher. Judge, then, of our surprise when he meekly announced that although the present system had many defects and was liable to abuses, it was probably about as well as we could do, all things considered! The verdict of the magazines was that this was a very weak conclusion. It was so, decidedly. But the question of the great man's popularity, income, bread and butter, was involved, and we can not wholly condemn him for his lack of courage. We must not blame the men so much as the bad system which has made them what they are. To get at the truth and have the courage to tell it, a man's environments must be good. He must be so situated that truth-telling will not beggar him. We are advocating a state of society which will furnish such environments for every man, woman, and child. Associative life in the right sort of a Community will do it. It is often said of Communists that "their word is as good as their bond." This ought to be true of all men, and it certainly will be when their lives are so ordered that they gain nothing but contempt by lying and cheating.

CORRESPONDENCE.

Savannah, Ga., Aug. 26, 1878.

Mr. J. H. NOYES:

Dear Sir:—I am glad to see that the newspaper cyclone has blown over, and not only left the dear old O. C. intact, but, on the contrary, benefited the cause. It ever has been so, and ever will be so—persecution will forward truth.

I see the question of religion begins to stir up discussion. I think friend Leland and others take too narrow a view of religion. They must admit that the selfish motives of those that want only to enjoy the economical and social advantages of Communism would not be strong enough to overcome adversity, difficulties, persecutions, etc., nor would they secure permanency. An unselfish enthusiasm is required, and that seems to me only another name for religious afflatus.

I have thought much over the word Communism, which for the greater part of civilized mankind has such a terrible meaning. I have come to believe it might be best to give up that name. Community of property, I think, is anyhow not the basic principle, but the *fraternal feelings* at the bottom of it. Would not, therefore, "Fraternalism" be a suitable word to be substituted for "Communism?" The only objection might be that it seemingly refers to *one* sex only. What a pity the English language has not a word like German "*geschwister*," which refers to both sexes.

With the sincerest fraternal feelings and the best wishes,
I am truly yours, L. K.

Riverside, Cal., Aug. 20, 1878.

EDITORS AMERICAN SOCIALIST:—I am an occasional reader of your paper, and find some, I may say much, food therein; but I take my pen at this time to say that I am especially pleased with two articles I find in the Aug. 1st No., to wit, "National Selfishness" and "Narcotism." I am the more pleased from the fact that I have so long seen and felt the same, and now for the first time find the ideas in print. I never hear talk of home industries being substituted for foreign trade but I think of the poor who depend upon the manufacture of those foreign goods for their support. For my part, I had as soon build up my home upon the ruin of my

next-door neighbor as upon the ruin of some family in Europe or Asia; I mean, so far as the principle is concerned. The next-door neighbor might give me trouble, while the family in Asia would not.

Why should it be "a matter of *general* rejoicing that the products of American factories find an extending foreign market?" Surely the working people have no cause of rejoicing in this. What! rejoice that their own wages are so reduced that English operatives by the thousand are driven to *striking* desperation, because their employers must reduce their pay in order to be able to sell as cheaply as we. Twelve, fourteen, sixteen, and even twenty yards of calico for a dollar! How can employers afford to pay living prices to those who work, and sell so that merchants, after paying for transportation, can sell goods at the above rates here in California? It is impossible, and those who rejoice, rejoice with the rich against the poor.

Another point: economy is urged upon the poorer classes, such as dressing plainly, etc. In a rightly constituted state of society dress would take its proper place; but where overproduction has given us a reason for the lack of employment, let us see what the effect would be provided that seven instead of fourteen yards of calico were used in making a woman's dress. (And many a dress has twenty yards in it.) Simply this: one-half the cotton now raised would be all that we as a people could use; one-half of the men who raise cotton thrown out of employment; one-half less need for men to aid in all the various steps between the producer and the manufacturer; one-half less work in manufacturing; and the same would be true on its way to the consumer. And then in the making up of the goods, thousands of women who now live by dress-making would be thrown out of employment. The few who were sure of work would be benefited by such economy, but at the expense of the many.* And that is now being done; ladies are making dresses with seven yards of calico. Look for an increased pressure.

Thus we may turn and turn *inside* the present system of society, and find no help, for there is none. The same is true of all the efforts made to suppress drunkenness, licentiousness, etc.; failures all, so long as men stand related as they now do, in the sphere of bread and butter.

L. W.

*This is a strong argument against competition. There must be something fearfully wrong in a state of society in which one cannot exercise economy without injuring somebody.—Ed. Am. Soc.

Iona, Fairfax Co., Va., August 27, 1878.

EDITORS AMERICAN SOCIALIST:—The article I sent you on the "Economy of Coöperative Homes," published in your issue of Aug. 15th, has attracted the attention of many of your readers to the subject, and I am receiving numerous inquiries from them. This induces me to send you another article illustrating the advantages such Coöperative Homes offer to young working people, much more fully than the previous article did. I trust that you will be willing to print it, and hope you will not feel that I am burdening your columns with too frequent articles on this subject. In 1880, when you bring religion to the front, I shall keep quiet, as that is not in my line.

Respectfully yours, JOEL A. H. ELLIS.

COMMUNITY ITEMS.

ONEIDA.

—Our agents who are abroad send in daily orders for fruit.

—The tramp-problem is pressing upon us at the rate of thirty or forty to feed every day.

—At the fruit-factory they have a neat little machine for putting the labels on bottles and cans.

—Notwithstanding ice-vaults peaches and plums require rapid manipulation. All-day bees at the factory.

—Elder G. A. Lomas, of Watervliet, on his recent visit reported that the Shaker exercises on Sunday are attended by hundreds of outside people.

—We have heretofore mowed our lawns with hand mowing-machines, and have found it no light task to keep the grass at the proper height. This season we are using a Philadelphia horse-lawn-mower, and are much pleased with its work.

—Some one will have to get up a new theory to account for hay-fever. The rag-weed notion is exploded. Our men who are enjoying at Peterboro an unwonted exemption from yearly prostration, write that rag-weed flourishes unblushingly in that vicinity.

—A correspondent, who has evidently been taken in by the rumors which have been afloat, writes that we "had better change our form of government before we lose all our active business men." This advice is quite superfluous. The O. C. by no means depends on its

"active business men" for its existence, and when it does it will fall in pieces most deservedly. Moreover, few of this stamp have ever left the Community.

—The concluding sentence of that now famous despatch, concocted by the New York *Times* reporter and telegraphed to the Associated Press all over the country, was the one received with the greatest jubilation by the critics of the O. C. It said:

"The secessions so far, indeed, have been mostly of parties wishing to contract a marriage valid under existing social formularies, and the number of dissenters from the doctrine of transient marriage is growing larger and more influential every month. This is practically conceded by the leaders of the Community."

We have already given the specie-basis on which this inflation currency was issued, viz., the secession of ten persons within twelve months, of whom two had returned, and two others had talked of returning, before the sensational despatch was written; and now we have the pleasure of announcing that *two others—the only two who have left the Community within a year and married—have applied for readmission!* This leaves four of the ten seceders to be heard from; but we have no doubt they will all wish themselves back before the *Times* man comes mousing around again.

—An O. C. agent traveling in the Western States thus vents his enthusiasm over prairie scenes in a private letter:

"Why, John, in some places between Terre Haute and Springfield I could look off on either side of the train and see nothing but one vast, unbroken, almost level plain, entirely covered with a luxuriant growth of corn. Away in the distance, on either side, could be seen little clusters of trees which crowded the summit of some slight eminence, having very much the appearance of the islands we see in Oneida lake from our Joppa house. The scanty number of trees enabled me to see beneath their foliage, against the sky beyond, just as those islands appear to be lifted from the level of the lake at times. On either side of the train and from the nearest rows of corn, frequent flocks of pigeons would rise and hurry away from the approaching train, while from the occasional pastures and fields beautiful flocks of quails would flush, and flutter a moment in the air, only to settle again in plain sight of the passengers on the train. I saw many varieties of plover start from the occasional wet places that border the track; while away in the distance, like looking off at sea, could be seen the irregular triangles made by passing flocks of geese and ducks. The prairie chickens, accustomed to the rumbling tumult of the train, would stand at a short distance and stretch their necks above the grain stubble, just like an old cock partridge, which we often see in our woods at home. The engineer of the train, who kindly invited me to ride with him on the engine, said that he often caught quail and chickens by their becoming dazzled by the head-light and flying directly through the windows of his engine-house."

CEREBRUM ABDOMINALE.

XXIV.

We hear it said that the tendency of Community life is to suppress individual development, to discourage genius, to make characters all of a pattern; and it will have to be admitted that this is true in a certain light. Communism does require the suppression of a certain kind of individuality—egotistical, inorganic individuality—and it does discourage the kind of genius which is inseparable from disagreeable eccentricities; and in respect to a very important part of human character it does have one pattern for all. All the members must have *loving, humble hearts*; so far Community characters are stereotyped. How much room these necessities leave for the development of true genius and individuality is another question. Some persons believe that Community life is to be the great school of genius; that all its suppressions really favor genius; that the discipline of heart which it requires is the very spring and fountain of genius. To show the practical influence of the system, we can not do better perhaps than present a couple of papers selected from the Criticism column of the O. C. periodical published twenty-five years ago. The first is a description of a model Community character as it was personified in a real member. The second is a report of a conversation suggested by the criticism of a somewhat opposite character, the person equally real, but whose improvement, it may be proper to say, under the working of the system, is at present a trophy of its power.

A WISE-HEARTED WOMAN.

In the analysis of character going on in our school of criticism we find a class of persons that may be called *wise-hearted*; and this class takes a superior rank among us—it is the royal breed, if we have any. Mrs.

C. was a beautiful type of this sort; she was a *wise-hearted woman*—no other three words could describe her so well. As phrenologists, we should give this class a serene temperament, sunshiny, good-natured, free from the "irritability of genius"—an intellect not very large or logical, but sprightly and versatile—the moral organs decidedly ascendant, displaying a superior coronet of veneration, hope, conscientiousness, etc. The contour of Mrs. C.'s head described a beautiful curve from individuality to the base of the brain—the organ of worship, designed to communicate with heaven, literally crowning all the rest. This is the organization for physical beauty, as well as spiritual—it has no angles—the faculties blend and harmonize with each other, and veneration gives a polish to the whole. Every one must have observed that large veneration is a grace to the person as well as the character. This organization indicates an ancestry trained in the fear of the Lord, and in the discipline of the passions and will.

To describe this character in other terms, it is one in which the *heart* governs. The intellect takes counsel of the heart, and the heart takes counsel of God. There is a tendency to *faith*—veneration, marvelousness, and the other organs on the top of the head, being the organs of faith and magnets of attraction to the Spirit of Truth. The circulation is most active in that part of the life which turns upward and trusts and believes and hopes in God. Persons of this class may be said to have the *faculty of inspiration*. They have a taste for meditation—their heart persuades their attention more than things outside. They have a development of the inward sense which is worth more than the perceptions of the finest forehead. Kossuth in one of his speeches quotes a German sentiment like this: "What no wisdom of the wise perceives, that a childish, tender heart performs with simplicity." It was true of Mrs. C. We have thought that her tendency to the interior was indicated in her eyes, which were small and had an expression of depth; there was none of that stare about them which is natural when a person's thoughts are everywhere but at home.

This kind of nature is happy, buoyant, elastic, sympathetic. It is where the intellect rules over the heart that we find egotism, hypo and insanity. A true heart cannot be reached by the deceptions of evil—it cannot sink down under the entanglements of the brain; it will emerge out of difficulties never so thick, into faith and hope. Selfish ambition is a vice of the intellect. The heart is not ambitious; it loves a quiet fireside—it would be content with the milk and honey of salvation, if the intellect did not torment it with comparisons. The pride that goeth before a fall, and the despair which comes after it, are perversities of the intellect.

Meekness is a quality of the wise-hearted, and is one of their titles to royalty. They can be praised and promoted without danger to themselves or others. Power is another characteristic—spiritual and practical energy, courage and execution. We naturally connect the idea of power with the heart. Mrs. C. was delicate, modest, womanly in all her ways, and yet she was powerful in counsel because her instincts were so sure, and she was powerful in execution because she could enlist the enthusiasm of others; and she had fortitude and nerve in emergencies, greater than many women of more head.

THE "GENUS IRRITABLE."

In a late criticism of Mrs. B. I said that she was too masculine. She wished to know precisely what my meaning was in that remark. I tried to define it to myself, and finally came to this idea: There is in her life too much individual activity—too much self-originated motion, and not enough of delicate sensitiveness to the feelings and wants of spirits around her. She is not sympathetic enough. She may be compared to a person singing in a choir, who thinks of nothing but his own part. He has a good voice perhaps and sings loud, but pays no attention to the other singers and the general effect. She is not in rapport with society around her; she lives too much in the circle of her own activity. That is what I meant by her being too masculine. Masculinity, as distinguished from femininity, is originality as distinguished from receptivity. Now in relation to society, men even are properly feminine; individuals, whether men or women, are junior members in the social partnership, bound to be subordinate and receptive, not self-originating and independent in their motions. They must have constant reference to harmony and make their melody conformable.

This fault of excessive individuality is almost universal. The world trains everybody in it, and we all have it as we come up in ordinary circumstances. It must be worked out of us by new circumstances. We must be socialized and harmonized by a new training.

The training and circumstances of Communism alone are adequate. They are adequate, we believe; but it is not reasonable to expect the effect of the old training to pass away in a moment, and we must be patient with ourselves and others. In the mean time let us keep the truth going. Let us see, for instance, that it is a very common defect of persons who are smart and original, and who pride themselves in being so, that they are not musical in society. They can sing solos, but are not able to sing in a choir. They have not the social capacity to perceive what others are singing and catch the pitch and keep time. Their individualism is too strong.

In studying this subject I come across one fact which is somewhat puzzling to me. I notice that this individualism, which is so deaf to the discords it makes, is very likely to be exceedingly sensitive to the discords of others. Mrs. B. is tormented to death with nervousness. She is constantly on nettles with things around her, her nerves are so naked. Now what is the connection between this masculine individualism and this tormenting sensibility? That is the puzzle to me. We must cure both to have peace in Association. It is as desirable to get rid of the false sensitiveness as to acquire the new. Nervous disease is as great an enemy to happy homes as discordant individuality; and what is strange, the two things are apt to be combined. Doubtless an exquisite sense of social harmony goes far to save persons from nervousness. * * *

I advise my nervous friends not to pride themselves on genius which individualizes them. Genius, originality, as these terms are understood, are not the prime jewels in the heavenly world. Susceptibility to harmony is the diamond there. Men of genius are *presumed* to be nervous, irritable, tormented by everything around them. If this is true, who would be a genius? I would rather be a contented clod-hopper than a miserable genius. I advise you to change your theory on this point and learn to despise that kind of eminence. These irritable geniuses are at least only second best. The *very* best sort have all your genius, but not your egotism and awful sensibility. Shakespeare was a vastly greater genius than Byron or Poe, and yet he was an equable, serene and companionable man. Paul was also an example of this highest kind of genius. Mrs. C. is an example among us. She has genius; plenty of it. But she is one in whom the harmonic faculty is developed in the highest degree—the faculty of loving and attracting love, the faculty of making her individuality subordinate to the claims of society. Such natures must overflow and give tone to our society, and not these bright individualisms.

Persons sometimes cultivate their individuality by thinking their own case is different from that of everybody's else—that their experience is altogether an anomaly which others cannot understand. For instance, in the fiery discipline necessary to salvation, almost every one has a time of imagining that his sufferings are *peculiar*. "What sorrow is like unto my sorrow?" is the feeling. I have been through that myself, thinking for the time that I suffered as nobody else could; but a better acquaintance with others' experience and the nature of things has taught me there is no truth in this assumption. We must get our ideas of our sufferings and our genius reduced to a due proportion in comparison with others. If we live wholly within ourselves, and know only our own experience, and sufferings, and wisdom, and genius, they are indeed wonderful. But they are not wonderful as we become acquainted with other persons. We find plenty of just such experience and genius and wisdom in them. Peter says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: * * * knowing that the *same* afflictions are accomplished in your brethren that are in the world." The truth is, the imagination that one's sufferings and experience are peculiar, and clear beyond the possibility of others' comprehension, is the imagination of a proud heart. Call it genius or what you will, it is pride denying sympathy. We had much better think of ourselves as very common specimens of humanity, for though we are in reality all miracles, "fearfully and wonderfully made," there is no very wide distinction between us. There is so much resemblance that the points of distinction are insignificant, and we shall have to all be satisfied with being common wonders. R.

REVIEW NOTES.

HOW TO BE PLUMP: or Talks on Physiological Feeding. By T. C. Duncan, M. D. Chicago: Duncan Brothers, Publishers.

This is a lively little work on a heavy subject, and will interest those that are lean, and don't know how to

be otherwise. Dr. Duncan tells such unfortunate ones that they must avoid excessive activity of the mind; that they must sleep eight hours, and brain-workers more; that they must divert the mind before retiring at night; that they must drink a pint of water a day, taken in doses immediately after rising, and at 10 A. M. and 4 and 9 P. M.; eat a substantial breakfast and dinner—soups and vegetables forming a large part of the latter meal—and a light supper; avoid at all times condiments, spices, acids and stimulants, and ice-cold water, and especially everything that worries the mind or hurts the conscience. Try this plan, ye lean ones!

THE INFLUENCE OF BELIEF ON CHARACTER. By Hugh Byron Brown. New York: Liberal Publishing Company. 1878.

We have read with interest this brochure—originally a discourse before the New York Society of Humanity. Its object is to trace some of the physical and mental agencies which have molded in the past, and are still molding, the character of nations as well as of individuals; and it shows, quite conclusively we think, that if "we are what we are by the grace of God," as the old maxim has it, that grace must be made to cover a wide field of influences. The effects of soil, climate, and all the physical aspects of nature upon the body and mind of men are necessarily touched briefly, while their full elaboration would require many a volume. The effect of religious belief on the minds and characters of men, and through them to some extent on the form and features, is affirmed and illustrated. "The solemn, stern and angular visages of the Cromwellian Roundheads were as surely the result of their somber, intense and ascetic faith as were the jovial, open and free manners and countenances of the Cavaliers the result of their pleasure-loving, irreverent, *laissez-faire* nature. The Scottish Covenanter could hardly be mistaken for his opponent, the High Churchman, nor the Puritan for his hated foe, the Roman Catholic." In short, "the deepest convictions of a man leave their impression upon his countenance as well as upon his life."

From this beginning, the author proceeds to inquire, What type of character will the new faith unfold? And affirms that it will develop a superior one to the religions of the past, because it is itself superior to them. This remains to be proved. It is too early to assume that Positivism or any Religion of Humanity will produce fruits superior to the religion of Christ. It is yet to be shown that any other system or religion can give such earnestness and sincerity of character, such unselfishness, such self-denial, such heroic devotion, and above all, such a degree of love and unity. But let others compete for these prizes. If they can win them, all right; but we must be excused from throwing away Christianity until the prize-winner appears and makes good its claim by positive accomplishment.

WOMAN'S TOPICS.

Rev. Olympia Brown has a flourishing church in Racine, Wis.

The Governor of Iowa has appointed a woman to act as chaplain of a penitentiary.

In Portugal widows over fifty years old must remain widows. So says a royal edict.

It is predicted that Harriet Hosmer, the sculptor, will soon astonish the world with a new motive power.

Massachusetts pays her male teachers on an average \$84.78 per month; her female teachers \$35.25. The Seminoles and Choctaws pay their male and female teachers the same wages.

Lady Burdett Coutts of London, who has already given \$15,000,000 in charities, is about to erect homes for ten thousand London poor. The highest rent will be only \$1.25 a week.

Mlle. Dodu, who has just been decorated with the Legion of Honor, during the Franco-Prussian war saved an entire French Brigade from falling into the hands of the enemy. She had charge of the telegraph-office at Pithiviers. Learning the Prussians were at hand she concealed the telegraphic apparatus, but they were able to use the wires nevertheless; she, however, while shut up in a neighboring room, managed to intercept the enemy's dispatches, and to acquaint the sub-prefect of Pithiviers with their substance.

In that interesting and well-edited journal, *The American Home*, published in Chicago, we find some account of an organization styled "The American Home Association,"—its aim being "not only to bind women together for their mutual support, but to do works of practical benevolence which do not fall within the sphere of any existing society." Article 2d of its constitution explains its objects as being Intellectual Culture, the Domestic Arts, Social Science, Sanitary Science, Art, Music, Flowers, and whatever else enriches

and adorns home life; also to devise and execute plans of mutual helpfulness and practical benevolence. For convenience sake, the effective work of The Home is divided into eight departments, as follows: 1. Household Science; 2. Household Art; 3. Intellectual Culture; 4. Social Science; 5. Floriculture; 6. Sanitary Science; 7. Musical Culture; 8. Mutual Helpfulness and Practical Benevolence. The meetings are held weekly on Tuesday, alternately in the afternoon and evening. A formal entertainment is presented at each evening gathering, and these are under the direction of the committees of the several departments, each committee taking its evening in turn." Those who would learn more of this Society can address the corresponding secretary, Mrs. Theo. C. Campbell, Editor of *The American Home*, Room 7 & 73 Randolph street, Chicago.

RECEIVED.

REDEMPTION OF OPPRESSED HUMANITY. By Andrew B. Smolnikar. Cincinnati: Benn Franklin Steam Printing Establishment.

CONCERNING THE RELIGIOUS PEACE-UNION IN NORTH AMERICA. By Dr. John Theo. Gaspar. Translated from the German.

THE DISPLACEMENT OF LABOR BY IMPROVEMENTS IN MACHINERY. Tract No. 1. People's Progressive Party: New York City.

THE GOLDEN SHORE; for the Sunday School. By J. F. Kinsley. Price 30 cts., or \$25.00 per hundred copies. Published by F. W. Helmick, Music and Book Publisher, 136 West Fourth Street, Cincinnati, O.

PROCEEDINGS OF THE INDIGNATION MEETING held in Faneuil Hall Aug. 1, 1878, to protest against the Injury done to the Freedom of the Press by the Conviction and Imprisonment of Ezra H. Heywood. Boston: Benj. R. Tucker, Publisher.

ONE THING AND ANOTHER.

Will the coming man eat cucumbers?

There is no abatement of the yellow fever. About one patient in four dies.

The Elevated Railway on the east side of New York city has gone into operation.

That eminent Senator from Delaware can reel off sound stuff about the currency Bayard.

I suppose we shall have to let it go that filth is sin as long as the yellow fever lasts.

Dennis Kearney and the President have had a little talk about the situation. Things will go better now.

No more bankruptcies. Hereafter they will get us to let 'em off for fifty cents on a dollar and say no more about it.

If the American artist wants the praise of Europe he must deal with American subjects. This seems to be the verdict of the French Exposition.

"It is not true," says the *San Francisco Bulletin*, "that the production of cheap and good wines in California has been a failure."

Don't let unreconciliation go stamping around on your diaphragm. He is a tramp, and you ought to arrest him every time you see him.

England and Russia have each sent a mission to Cabul, in Afghanistan. The Ameer of that country will soon find himself with a suitor at each ear.

I want to know how long you are going to stay up there in Bosnia before I let you come in. That is what the Turk is saying to the Austrian.

The German authorities are taking measures to prevent the fraternization of their soldiers with the Socialists. Twenty-three public houses have been closed to the soldiers in Munich alone.

Some of the British are contemplating the question of a uniform currency for the mother country and her colonies. That is an Imperial idea, and I would carry it out if I were he she or it.

Theodore Thomas has accepted the directorship of the College of Music at Cincinnati. He will make that city his home. It is to be hoped that his new orchestra will come out on errands of mercy to us who sit in waste places.

At the last meeting of the Science Association held at St. Louis, Professor J. Lawrence Smith announced his discovery of an oxide of the new metal, *mosandrum*, the first elementary substance ever discovered by an American.

Theodore Thomas has brought Beethoven, Mozart, Schumann, Wagner and Liszt close to the popular affection, but he has very little money to show for it. The New Yorkers mustn't feel as if they were hardly dealt by, now that he has gone to music-loving Cincinnati.

What kind of a horse and a mule have they got hitched together over there in Europe to make the Austrian Empire? Hungary is trying to balk a little because the teamster has loaded Herzegovina and Bosnia on to their wagon.

"The Watkins' Glen conventionists," says the *Graphic*, "are representatives of the old negative, iconoclastic, individualistic movement. This move is on the wane in matters of industry and government. It would be strange, indeed, could it succeed in matters of religion."

Let's quit politics and go under ground for something quaint and interesting. The German excavators at Olympia, Greece, have brought to the light 904 marble objects, 3,734 bronzes, 904 terra-cottas, 429 inscriptions and 1,270 coins. A splendid find.

M. G. Landsberg, editor of the New-York *Jewish Occident*,

has been looking up a place near Joplin, Missouri, for 3,000 Roumanian Jews anxious to settle in this country. The recent changes in their country now make it possible for them to emigrate.

The people of Kansas have to accommodate themselves to climatic extremes. A correspondent writes that after being drenched for months with the most copious rains, they are now parched with heat, which is drying up the springs, and causing much suffering and sickness, besides damaging late crops.

The famous *Edinburgh Review* owed its origin to a knot of "clever lads" who met in a third story room in Edinburgh and started it by acclamation. Among these "lads" were Sydney Smith, who was 31, Jeffrey, 29, Brown, 24, and Brougham, 23 years of age. When you have boys like those, it is not so necessary to inquire for men.

The English are pressing the Porte to establish Courts of Appeal in Asia Minor and a gendarmerie, but the Turk says: "Oh! we haven't got any money for all that!" Guess the old fellow will have to uncross his legs by and by and "get up and git." J. B. is a man who keeps his boots on and don't sit down much.

Mrs. Stowe's "Poganuc People" is not wholly a puppet show of quaint and representative New England characters, with the delineation of whom the people west of the Hudson sometimes say they are terribly bored. It is fiction used to show how the Yankee land outgrew the trammels of old time Federalism and Congregationalism, and how Church and Society both advanced to a higher degree of elevation.

The people in San Francisco are in an agony of excitement over the enormous advance in Nevada mining-stocks. The mines on what is called the great Comstock lode are believed to have entered on a term of greatly increased productiveness. The 100,000 shares of the Sierra Nevada mine would not have brought more than \$425,000 in June last; a week ago they would have sold for \$8,500,000.

The Silver Ratio Congress has dissolved, and this grain of comfort comes at last: "The English delegates pronounce the consequences of German demonetization disastrous. Mono-metalism is advocated by only three small States. The sentiment against the further demonetization of silver is overwhelming. The influence of the Conference is deemed important for the future of silver."

The free-thinkers and liberals and atheists had a convention out to Watkins' Glen the other day; 3,000 or 4,000 people present. James Parton told them all about the coming man. Should think from the tone of James's remarks he had seen the man and consulted with him. Rather think I have known that coming man for a good while; he is very serene when he is well, but green stuff doubles him up wonderfully.

"Miss Grundy" tells us that the tyranny of dress has been relaxed a little at Saratoga. "Not even gloves are worn by the majority. The mandate went forth last winter that it was not aristocratic for gentlemen to wear gloves. Only those who are accustomed to work, and the roughness of whose hands must be covered, should wear gloves. To wear them implied that the wearer's hands would not bear inspection."

A Mormon with two wives appeared before the Third District Court of Salt Lake City a week ago or more, and asked for naturalization papers for his second wife. When he answered in the affirmative that she was living in polygamy, the District Attorney objected that she was not therefore of good moral character, and the Judge sustained the objection. The Mormons have concluded that they will hereafter have to smuggle in their supplemented wives.

Professor Langston, the American Minister to Hayti, has come home from that Island feeling pretty proud of his colored brethren. Says he: "The finest specimen of the negro race I have ever seen is the Haytian—manly in form and in demeanor, without cringing in disposition, without servility in conduct, always polite, respectfully brave. I never saw a Haytian, whether rich or poor, an ordinary laboring man or a Senator, that does not impress you with that idea."

Mr. Webster, our Consul at Sheffield, England, says our hardware manufacturers are selling their products in Sheffield right alongside the Sheffield goods. This is only one item of the good news that is all the time coming back in respect to the sale of our manufactures abroad. The sooner we settle down to the idea that we are going to have a great deal of solid success and prosperity in all our businesses, the wiser and happier we shall be. Things have got through going to pot.

"It is now possible," according to Professor Lockyer in the *Nineteenth Century*, "to record every change which goes on in the sun down to a region so small that one hardly likes to challenge belief by mentioning it. Changes under one second of angular magnitude in the center of the sun's disk can now be faithfully recorded and watched from hour to hour; in other words, changes in cloud regions ten miles square in a body 92,000,000 miles away can now be chronicled."

When you go to a great hotel you mustn't feel lonely and

think the landlord don't know you as your old tavern-keeper did. The modern hotel-keeper is equal to the emergency. "Thompson," his head-waiter at Saratoga, "is a remarkable person. He is a courtly-looking man of the darkest complexion, always faultlessly dressed in full dress suit. Thompson has large organs of observation, and after bowing fifteen hundred people into the dining-room, he knows every strange face when next he encounters it."

There is no question but the Methodist Church is getting to be pretty well honeycombed with diotrephiasis. The Rev. Merritt Hurlburt, a young Methodist preacher of Lowell, Mass., at Martha's Vineyard, the other day, avowed it to be the duty of the Methodist Church organization to hold the balance of power in the United States, and he ventured to hope that the Methodists of this country will organize a movement to nominate from the Bishops of the Methodist Church a candidate for the Presidential chair. It would be meritorious in young Hurlburt to hold his tongue a little more.

Money won't circulate unless you take hold and make something and sell something and buy something. Business was invented before money, and money was nothing but an afterthought to help things along a little. The more business the more money. If the Government prints \$700,000,000 in greenbacks we shall have to let the Government make \$700,000,000 worth of court-houses, post-offices, forts, arsenals, dry-docks, navy-yards and ships and the like, before we can get all that printed stuff into circulation, and then we shan't need it unless we do a lot of trading of our own.

We may yell at the concentration of capital and then yell some more, but the solemn fact to which all must accommodate themselves is that the greatest concentration of capital has only just begun. Look at the consolidation of railways now impending and now progressing. It will not be easy to stop the process; may be it is not desirable. But by all means let us remember that when we created railroad franchises and made such concentration of wealth possible, we were not intending to make an irresponsible king for ourselves; we were only putting the people's livery upon a new and stronger servant.

The Liberals had a lively time at Watkins' Glen—made all the more lively by the arrest of D. M. Bennett, W. S. Bell and Miss Josephine S. Tilton for the sale of works alleged to be obscene. The resolutions passed by the Convention advocate the thorough separation of Church and State; denounce the Comstock laws and their agents; affirm that any person under the Constitution of our State has the right to express and publish his opinions on all social and moral questions freely, and to sell such publications to all adult citizens; express sympathy with the laboring classes in their efforts to obtain a more equitable distribution of the products of their labor; express also sympathy with the efforts of women to obtain the right of suffrage, etc.

The hard-money folks are going steadily along and having the best of the argument. They seem to do their thinking in a clearer atmosphere than do the other set; are less impeded by unwise sentiment and all manner of exhalations of feeling from the *cerebrum abdominale*. Secretary Sherman has been on the stump talking to the faithful in Ohio. He says we have got \$129,485,763.15 in gold coin immediately available for purposes of resumption, "without any charge or demand whatever against it, and supported by the power, if necessary, to sell bonds in aid of resumption." We are prepared, he thinks, to maintain \$346,000,000 of legal-tenders in circulation at par in coin, but not \$668,000,000. That amount would be embarrassing. With National Bank bills redeemable in greenbacks and greenbacks redeemable in gold and silver, and gold and silver redeemable in corned beef, nankeen trousers and stoga boots, to say nothing of fine cloth and ninety-nine cent chromos, we shall be pretty well on towards prosperity, and only need the necessary self-denial and good providences to bring us up to it.

Mr. Gladstone has an article in the *North American Review* entitled "Our Kin Beyond the Sea." Although not approving of everything in the constitution of our kind of English society, he takes very flattering views of our achievements and destiny and really adds us Americans to his great constituency. Speaking of the growth of this country he says: "The England and America of the present are probably the two strongest nations of the world. But there can hardly be a doubt, as between the England and the America of the future, that the daughter, at no very distant time, will, whether fairer or less fair, be unquestionably yet stronger than the mother." Of our democratic order and temperance thus: "We emancipated a million of negroes by peaceful legislation; America liberated four or five millions by a bloody civil war; yet the industry and exports of the Southern States are maintained, while those of our negro colonies have dwindled." Of the quiet way in which our soldiers hid their hated uniforms and slipped back into peaceful civil life: "The innumerable soldiery was at once dissolved. Cincinnati, no longer an unique example, became the commonplace of every day." And of our ability to endure taxation and pay our debts he says: "In twelve years she has reduced her debt £158,000,000, or at a rate of £13,000,000 for every year. In each twelve months," since he war, "she has done what we did in eight years."

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